

RARE VERITIES.

THE
CABINET
OF
VENUS
UNLOCKED,

AND

Her Secrets laid open.

Being a Translation of part
of *Sinibaldus*, his *Geneanthro-*
peia, and a collection of some
things out of other Latin
Authors, never before in
English.

Lasctiva est nobis pagina, vita proba.

Horat.

Omne tulit punctum qui miscuit utile dulci.

Mart.

Lex hac carminibus data est jocosus,

Non possint, nisi pruriant, juvare.

L O N D O N,

Printed for P. Briggs, at the Dolphin
in St Pauls Church-yard, 1658.

C. A. B. I. N. E.
R. E. F. O. R. M. E. D.
R. E. F. O. R. M. E. D.

W. E. B. DUBOIS

THE HISTORY OF THE
COLOR LINE

IN THE UNITED STATES

OF AMERICA

BY W. E. B. DUBOIS

PHILADELPHIA

1899

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILL.

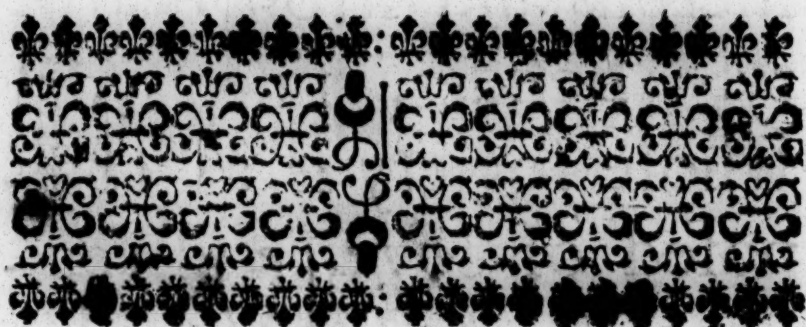
1899

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILL.

1899

GLASGOW
UNIVERSITY
LIBRARY:



To the Amorous

R E A D E R S.



O you (the devout Adorers of *Venus*) am I solely willing to make my dedication ; and blame me not if I am so provident as to shelter my self under the

A 3

tute-

To the Readers.

tutelage of the more numerous and stronger party. Besides, since your whole society is all composed of love, and reciprocal affection; I have great grounds to hope you will not now change your natures, in refusing to patronize and cherish those things, (that though they are now other mens) yet may be justly termed the genuine off-springs of your own thoughts. Wherefore that you may the sooner trie whether they are so or no, I shall
not

To the Readers.

not at this present imitate
some long-winded Pulpit-
thumpers, that at every
accent blow their Audi-
tors out of doors by their
tedious preambulations,
but shall be quick to open
the doors of that closet
wherein lies the treasure
of that profit and plea-
sure my looser minutes
intend to present to your
joviall perusalls. To you
(I say) that are the tri-
ed Champions of *Venus*,
do these occult mysteries
belong solely, and are
offered by me; (For I

To the Reader's.

know the very Title of this Pamphlet is enough to scare young modesty from venturing to approach.) Hence boldly fetch new fewell to augment your pleasing fires: and though it be a little store-house, yet despise it not; for the more vigorous a thing is, the lesse space it animates. But you will say the lesser it is, the fewer faults you expect to find in it. No doubt some there are, which have either escaped the Printer, or else
were

To the Readers.

were occasioned by my negligence; but my refuge is the hope of your Clemency; and if you will not afford me that, then let the pardon of my errours be as a gratuity for that benefit (if you find any) that you shall reap in reading this collected Translation. It may be some seemingly modest, will hold me for a Capitall offender for Transcribing those things into English, which should have remained still in the obscurity of an unknown tongue.

To the Readers.

To which I answer ; that
I hold it a very unjust
thing that scholars should
monopolize the trade of
Drollery to themselves,
and that they should be
so uncharitable as not to
let their Countrey-men
partake of those sublime
secrets they understand,
unlesse they puzzle their
braines with the Latine
and Greek. I think such
men, had they their ends,
would make such fots of
Englishmen, as that they
should either forget, or
never

To the Readers.

never know the manner of generation ; and that when they are married, they must be forced to come to them to be taught the way of copulation. To prevent which, I have made *Sinibaldus* and some other *Pornodidascalian*s, to speak English, and that in plain termes ; which (I hope) shall rather excuse me then accuse, if by this means I shall lay open the mysteries of generation, and its concomitants, more facile and easie.

More-

To the Readers.

Moreover, if I write any thing that is obscene, it is because my Authors wrote so, from whom I Collected this miscellany.

Again, I must ingenuously confesse, that no tongue sounds sweeter to me then the English; I could wish I were the instrument of making it sound so to others. However, things of this nature, let them be in ever so plain and rude a dresse, will be acceptable to some, nay most. Methinks I already

To the Readers.

ready fore-see, that the
longing Chamber-maide
will read this little book
with a great deal more de-
votion then she would *Dod*
or *Sibs*. Nay I may shrewd-
ly suspect, that the Learn-
ed (though not this, yet its
Original) will be more
desirous to turn over in
private, then some vo-
luminous Rabbin. Suffer
then (I beseech) *Sini-*
baldus to breath his
thoughts in your cham-
bers, and you shall find by
a kind of sympathy, their
sweet harmony in your
bosomes :

To the Readers.

bosomes : as two Lutes
set unison, both of them
move, if but one be
struck. If he speaks not
English so pleasingly as he
doth Latine, blame the
Translator, not the Au-
thor; and as little too as
possible, when you shall
consider the distractions
of the times. For that soul
must be filled with plea-
sant and delighting Idea's,
that would communicate
such things to others. Wit
is as soon eclipsed by tur-
bulent thoughts as beauty
is by the indisposition of
the

To the Readers.

the body. If then my rhymes displease, take notice that my Genius pleads its excuse, as never deserving much to kisse *Pegasus* his---- Its equally a matter difficult, to be a Poet in despite of Fortune, as of Nature. Read then these Collections (that are *novè dicta, etsi non nova*) with as much pleasure and profit, as I shall have blame; and it is all I expect.

Aug. 24. 1657.

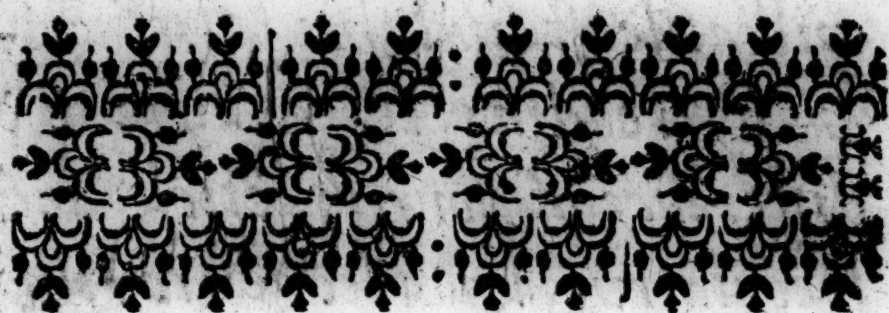
Erotodidascalus.

John Deane

the body. It then in-
creases, displaces, and
forms that my Genia
place in the center, as new
oratory, much to his
pleasure. It is easy
in a matter difficult to be
a lot in delight of
times as of nature. And
then, that Collections
(that are now and a
now more) with as much
pleasure and profit, as
shall have done; and it is
all I expect.

Aug. 24. 1667.

Frederick Colburn



An Epistle to his Friend
concerning the publish-
ing his Book.

Sir,

I Send you this
Pamphlet, desiring
your perusal of it,
but by way of co-
rollary, I beseech you not to
think it was any part of my
study, but composed for my own
B and

and my friends recreation. You will at least find this satisfaction by reading it, to know the difference of your practick and speculative knowledge in this science. Be not angry at my freedome with you, but either commend or pity me for the pains I have taken, to make you and others more intelligent in these occult mysteries. I am content to be the pick-lock of Venus her Cabinet, to let you with more ease enter and rifle and despoile her inestimable treasure. Nay you may plainly perceiue that I am willing to be any thing, that I may be something either of pleasure or profit

fit to any of my friends. For
my part I expect no less then to
be whipt by every Squint-eyed
fellow, worse then Dr Gill
lash'd his maids Bumbgillion,
when

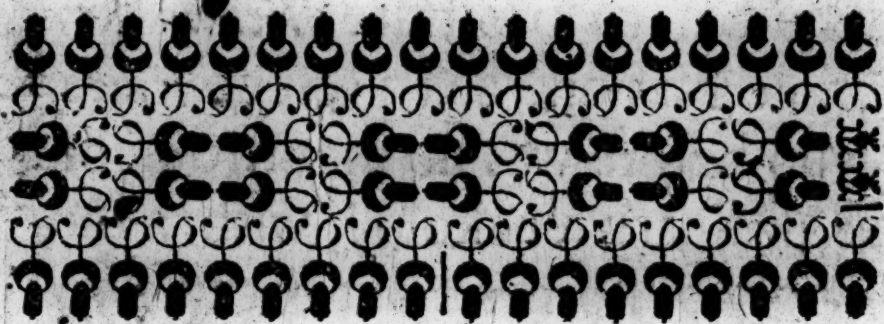
He took up her smock,
And then whip'd her nock.

I do not apprehend the least fa-
vour I can have of any, much
less your approbation. But thus
much I beg at your hands, a
brief manifesto or demonstrati-
on of your good will, to shelter
me from some of those jerks
I foresee will be laid on me.
In so doing you will highly ob-
lige

lige me, who is yours, and
every ones else, as far as it
consists with his own profit,
and their contentment.

Anonymus.

His



His Friends Reply.

Sir



When first your *Manuscript* found me, I was strangely surprized, to see *Venus* her Cabinet unlock-
ed, and her most mysterious recesses discovered. The strict Italians wife that upon the absence of her husband, is reported to have her secrets buckled up, may sometimes make a subtile escape by the benefit of a false key or pick-lock.

B 3

But

But yours is a more universal delusion, to prostrate *Venus* to a whole Nation, and present *Vulcan* (who before was no monstrous, but an ordinary cuckold) with a monopoly of hornes. But because you think your self in danger of calumny, and request something antidotal to its poisoned weapons; I shall (rather then be deaf to importunity) single out some objections, and afterwards salve them with the best balme I have, which is natural. Though I know they pass not, nor cannot scape your piercing eye, yet they may keep me from the forelorne hope of the Presse. Several objections you will incounter with, from several sorts of Readers. Though I think your guard is so sure, as it will lie open to none, yet will they bandy, though they suffer dishonourable repulses. From the
learned

learned pretenders, you will be accused of no less then sacrilege, for opening those sanctuaries of nature so long undiscovered to profaner eyes. They will lay as great an imputation on you, as the Romans of old did on *Clodius*, that in a counterfeited feminine habit, insinuated himself into the presence chamber at the secret sacrifice of *Bona Dea*: whose infamy hath proverbially descended to posterity. But you may justly answer, that this kind of Philosophy is natural; and therefore not to be debarred from its native universality, by the shels of languages, and outward obscurity of words. Besides, you and the rest of our Countrey-men may truly boast of presidents in this nature, that of late years ennobled the treasury of our language. Such as without ravishing nature, have

made her fruitful. Again, *Venus* hateth secresie, for she is in her most noble and pleasant dress, when undress'd, and a pure white and melting Adamite. In her naked presentation she is best armed, and to indue her with any ornament, is but to veile her perfections. Every glance from her eye is an armed Phalanx, and her discovered parts send streams of rayes, which (uniting in the eye above all the rules of Opticks) inflame the immaterial soul. I cannot therefore but give due encomiums to him that shall successfully and plainly lay open and spring these new mines. *Aristotles* highest demonstrations never so augmented his monarchy, nor procured him so many schollars and followers, as the translation of his *Problems*, which made every Lady become a Peripatetick,

patetick, and sworn Philosopher.
The next objection will be diametrically opposed (I suppose) to the former, so that with all your sedulity, you will hardly satisfy the discerning and scrupulous head. *Albi an nigri sint?* will pose my Opticks. They will not onely be irritated by your discovering too much, but also too little. That is, that you have omitted the observations of the admired *Harvey*: whose Rules do encounter desperately with most of the fundamental axioms of his predecessors. And yet these observations are so piercing, as that they seem Oracles pronounced à *Tripode*. You have omitted his opinion of secret magnetical contagion, ejaculated into the womb, without any corporal seminal effusion perceptible. There will be expectations, that you have touch-
ed

ed on his ingenuous notions or conceptions. Here will be an enquiry made for the noble juyce, from which mild nectar, rather then from the fierce channel of bloud, the matter of seed is conceived to have its derivation. Here is no mention made of the probable conjectures of the *Faba Fallopiana*, being as it were a casket to the seed for a determinate season, and afterward returning this chief gem and extract into the womb, where by fomentation of heat it arrives at perfection.

Maxima de nihilo nascitur historia.

Thus you see in this long objection you are onely accused of a fault of omiffion, for which not the translation, but the original stands chiefly engaged. *Sinibaldus*
was

was not acquainted with these men, as living not in their time: and therefore you could not have steered according to their suppositions, unlesse you had hoised up sails and trusted your own compass, and deserted your Author, a learned and skilful Pilot, or distorted him as Physicians do *Galen*.

Besides, the incomparable *Harvey* his book is already *civitate donatus*, by a noble and learned pen, and although he speaks English, yet its not intelligible by the unlearned vulgarity, as being not versed in Anatomical dissections. So that it is evident that to transcribe these had been an useles plagiarist. And thus far you have got your self loose and your book, as unconcern'd to the *optimates literarii*, but more justly appertaining to the *minorum Gentium*. I perceive the
intent

intent of your wanton page is rather to incite an itching or titillation whereby women may be disposed to conception, then to stir up the conception of learned mens brains. The Chamber-maid is like to receive great satisfaction in making a scrutiny, whether she enjoys the integrity of her Hymen, and so be resolved, *quid poterit salva virginite rapi*. She will roul over your pages to see whether she hath not forfeited the notes of her virginity, by petulancy, whilst others (I mean the profoundly learned) make strict inquisition into abstruse Philosophical verities. Here shall both sexes view their several postures, how to fight in *Venus* her battalia, beyond all dull books of fencing and fighting. And now at last you are arrived at the amphibious sort of Objectors, that *Curios*
simulant,

simulant, & vivunt Bacchanalia :
such as carry the *Practice of Piety*
in their hands, this in their poc-
ket, and yet make publick ex-
clamations against it for ob-
scene language, &c.. while their
fancies immerg'd in its luxurious
imbracements commit adultery
with their own Chimera's. These
will tell you it is the spawn of *Ari-
stotles Problems*, and that the bro-
therhood at *Amsterdam* publish no
such libels. But if from those that
are prejudiced with these delusive
apprehensions, you could gain at-
tention to reason, their confutation
were to be effected with facility.
For to call these worthy acts of na-
ture, obscenities, by an easie indu-
ction, wil seem but a little removed
from atheism, to him that believeth
nature is the hand of God. There-
fore Sir, I will advise you, no far-
ther to stand endeavouring satisfac-
tion

ction to every capricious humorist;
onely I wish them, with the Poet
Lucretius, that they do not (as he
suspected his endeared *Memnius*)

*Nec mea dona tibi studio dispôsta
fidei,
Intellecta prius quam sint contem-
pta relinquant.*

*Nor let my gifts fram'd out of just
respect,
Un-understood, be answered with
neglect.*

Rather for encouragement, I may
add a just elogium to *Sinibaldus*,
that for variety of learning, he
hath exceeded all on this subject.
And if any thing were culpable, it
was his copiousness, which you
have artificially contracted. Those
spirits and masculine vigour, which
flourished

flourished in his large volume to admiration, you have miraculously and in (*invitâ arithmetica*) by subtraction multiplied, that those that lay before dilated into great extension, and ready to evaporate, have in your book received their due fixation, and maturation. Now to deal ingeniously with you, what lapses I find in your book, one I think is, that it is without any. *Venus* should not be presented to open view without her *moti cella*, or some small defect, but yours hath not so much as a black patch, or any discoverable inequality. In the interim, what others discover, must go under the usual apology of humanity and clemency; there is not in any singular a prerogative of infallibility. That in most things there are both superfluous additions, and substantial deficiencies,

deficiencies, this paper of mine,
(which haste must excuse) will bear
sufficient demonstration. And re-
ally I think that deception and mis-
apprehension are become so uni-
versal and epidemical, that there is
hardly a book but that may have
for its prologue, a catalogue of Er-
rata, and for its Epilogue, a ———

Cætera desiderantur.

Concerning



Concerning the Name of V E N U S.



He Poets feign the Original of this Goddess to arise from the seed and resticles of Saturne cast into the Sea; whence the name in Greek is *ἀφροδίτη*; although others would have *Venus* to be derived from the Latin word *viere*, to bind, thereby intimating its usual effects, by inflaming and captivating mens bodies and minds. It would not be improper to deduce her name from *ἀφροσύνη*, since that pourtraies her nature. By reason she excell'd all in her excessive appetite after pleasure and delight in lust; she is held of old to be the patroness or Goddess of Love. And hence by reason her adorers found such delighting ease in worshipping her; she soon acquired a vast number of vassals and subjects, so that now she is become the most powerful among the Goddesses. Above all others that worshipped this light Goddess, there was a Cynique sect of Philosophers, that without either shame or blushing did openly offer up their

C

chastities

chastities to her shrine. At *Corinth* she had a Temple consecrated to her name, unto which did daily flock a number of young men and maids, at whose altar they willingly did sacrifice, as a pleasing offering, unspotted virginities. *Roemus Aubanus* makes mention of a Countrey, whose inhabitants are all Adamites, or those which went naked. These people have very often set meetings, where a number of both sexes meeting together, every man takes her that likes him best to satisfy his lust; according to the Poet:

*And then upon these well known sweets they
ventred,
Where many an oft sack'd fort was scal'd and en-
tered;
Not they had none, no man there plaid the suitor,
Each man link'd to his own without a tutor.*

Let thus much suffice for the name of *Venus*, which you may take throughout this discourse, for nothing else then a mutual copulation, or lust, the substance of which being an unbridled force and scum of a luxurious nature.

What

What is Copulation ?

LET us now pass from the name to the knowledge of the thing it self; and although there is none so ignorant, but knows somewhat of it, yet a word or two may not be amiss, to make it appear more perspicuous. Its thus then; Copulation is a conjunction of male and female, by fitness of instruments, with an ejection of seed to beget their likeness. Its a conjunction, because its act cannot be done at a distance of male and female, because in every operation of nature, there is required an active and passive faculty; by apt instruments is meant, male and female genitals, which are required to be fit and proper; and not, as some vainly suppose, that creatures may ingender by conjoyning mouth to mouth, or eyes to eyes, &c. or unnaturally one male with another, for that is not by apt instruments. Lastly, with the effusion of seed, &c. which is the complement of venereal action, and without which conception and generation can no way be effected. In this consists the whole pleasure and delight of lovers; this is that which lulls, nay almost stupifies their mutual senses: Wherefore take *Ovid's* counsel if you please:

*Flie not then (maids) your tickling pleasures, when
They are desir'd of you by loving men.
Tell me what lose you by it of your store;
You nothing lose, but rather still get more.*

(4)

Tast then a thousand sweets, be not afraid;
You keep your own, and nothing is decay'd.
Stones are by use made soft, irons wore to dross;
That never wears, and therefore finds no loss.

What is Venereal love.

There are of this love two sorts; the one contemplative or Platonick, the other active or Socratical; the first contents it self solely with seeing the object beloved; the other is inflamed the more by it, and can no wayes be satisfied, but by the carnal injoyment of its beloved. This is that which is termed lust. Seneca's definition of it is a forgetting of reason; to this you may add, its an enemy to the purse, a foe to the person, a canker to the mind, a corrosive to the conscience, a weakner of the wit, a besotter of the senses; and finally an enemy to the whole body. Another saith, Love is I know not what, born I know not where; it came I know not from whence, and inflamed I know not how.

*Love is a blinded fool, an angry boy,
He's neither God nor man, a witless toy;
He's any thing, yet's nothing that is just,
A private hell, a raging sea of lust.*

Through

*Through what part is love at first
received in.*

THe receptracle, and habitation of Love is the eye; that is the first thing we perceive in the face.

*Venus her eyes do deeper wound mens hearts,
Then Cupid can with all his bows and darts.*

Love wounding through the eye of a lover, easily laieth open a passage to penetrate the heart. *Cardanus* is of opinion, that those are not easily affectionate, but are slowly intral'd by love; that have their eyes quick and piercing; For there is no beauty so perfect, in which a curious sharp eye may not find some defect. In a word, its the eye which is all in all to a lover; Its his sentinel to perceive all things for his advantage, nay it even penetrates the thoughts; its his legare and silent orator, to discover (when by either fear or her presence he is struck mute) thereby the inward motions of his or her amorous heart.

Why

*Who are they which are most apt to
be in love?*

ONe calls love a passion of an idle soul,

In idle breasts

Love takes its rests.

*Let labour be thy sauce, and exercise thy fire,
Then will loves flames with its effects retire.*

Sloth and idleness being it is said to be the pillow of the Devil, therefore it must needs be the fountain of most vices, but especially of lustful desires. How in an instant was valiant *Hercules* metamorphosed by it into effeminate *Venus*? By giving way to idleness he soon laid aside his Lions skin, and his mortiferous club, and betook himself to soft wantonness and effeminacy; he quickly changed his masculine habit, and invested himself with feminine apparel, that thereby he might insinuate himself, and more easily enjoy *Queen Omphale*. *Sardanapalus* fell into the self same error as *Hercules* did, by not banishing idleness from him. For divesting himself of that sublimity and excellency which accompanies Majesty, and sequestering his person from his martial Nobility; he made these solely his companions, which were either Whores, Bawds, Panders, &c. by which means he converted his royal Palace into a most filthy brothel-house. Doubtless there is scarce

a whoredome or adultery committed, wherein this sluggish vice hath not a predominant hand. You may be resolved of the Poet, why *Ægisthus* fell adulterately in love with *Clitemnestra*; both of which being steep'd in ease and rest, and she being a lusty Lady, (taking likewise with impatience the absence of her husband) such secret familiarity sprung up between them, that at last it turned into flat adultery.

*Ægisthus did fair Clitemnestra woo,
Being idle he had nothing else to do.*

Those yet have been cried up through the whole world for their prowess and valour, have by a little giving their minds to rest, been miserably infested with this lustful vice. *Achilles* had no sooner rested himself from slaying the Trojans, but he was ready to embrace his love, if you will believe *Ovid*, as he expresseth it in these termes :

*He unarm'd his head,
To tumble with his love in a down bed.
Those war-like hands that did but late embrew
Themselves in bloud of Trojans whom they flew,
Were now employed to tickle, touch and feel,
And shake a lance that had no point of steel.*

It should seem by this, that amorous encounters is a petty kind of war, or at least a duel, if I may terme it so improperly, otherwise *Mars* the God of war would have never loved it so well.

well. Here Ovid relates his being in love with Venus:

*The God of war doth in his brow discover,
The perfect and true pattern of a lover:
Nor could the Goddess Venus be so cruel,
Mars to deny; such kindness is a jewel.
The Sun both sees and blabs the sight forthwith,
In all great haste he speeds to tell the Smith.
Oh Sun! what bad example doest thou show?
What thou in secret seest, must all men know?
For silence sake, ask bribes from her fair treasure,
She'll grant thee that shall make thee swell with
pleasure.
The Smith whose face is smok'd with smut and
fire,
Placeth about the bed a net of wire;
The lovers met where he that train hath set,
And both are catch'd within that wiry net.
He calls the Gods, the lovers naked sprawl,
And cannot rise; the Queen of Love shews all.
Mars chafes, and Venus weeps ———*

Moreover, Phlegmatick and Melancholy men, as (it is confest) are not easily induced to love, yet when once they are so, they love most vehemently. Another thing that doth invite, or rather charm men to love, is Musick.

*As without breath no pipe doth move,
No musick kindly without love.*

To be sure they have little else to do then to behave themselves as servants befitting Venus,
that

that spend most of their most precious time in reading Romances, and such like amorous and fictitious stories,

*Concerning those things that
increase love.*

A Morous desires are rekindled by the sight and remembrance of the object beloved.

*Tu nisi vitaris quicquid revocabit amorem,
Flamma redardescet, quæ modo nulla fuit.*

Or as one of our English-men hath it ;

*Fair beauty is the spark of hot desire,
And sparks in time will kindle to a fire.*

Philosophers are of opinion that we are nourished of that of which we are. Love hath its original from the eyes, and from thence by consequence it must have its increment and aliment ; Love, though blind, by often meeting and seeing the person beloved, observes some new pleasing charme which it observed not before, which keeps up its heart from sinking into despair, and which forceth him to use importunity and opportunity, that he may at last crown his desires.

Do

Do but persist that suit thou hast begun,
 In time will chaste Penelopy be won.
 Oft what she most denies she most desires;
 In frosty woods are hid the hottest fires.
 Onely begin to reap what thou hast sown,
 A million to a mite she is thy own.

Whether Love may be cured by medicaments.

ALthough there be many things that will blunt the edge of lust, yet when love is a chaste passion, being of a long time rooted in the heart, its not easily to be supplanted but by death, or the object possessed or enjoyed.

Apollo that by vertual heat

Did virdant plants and herbs create,

Yet found no herb or plant to be

A medicine for loves malady.

Concerning Love-potions or Philters.

Albertus Magnus and Plinie relate several things conducing to this Philter, though for the most part vaine and feigned. Former times joynd to ours will afford variety of examples of such men, as by these potions have
 so

to perverted female fancies, as in an instant they have caused them to love those which a little before they hated. At *Brixia* there is a monument which makes mention of a woman that used this art, with this inscription:

D. M.

Qui me volent.

Valete matronæ, matresque

Familiâs, vixi, & ultra

Vitam, nihil credidi, Me

Veneri alumna addixi.

Quos potui, pellexi philtro,

Et astu; viro humato

Non vidua fui, &c. —————

It is reported that *Charles the Great*, King of *France*, was by this means charmed to affect a woman of a mean beauty, and had he not been miraculously admonished by an Angel what to do, he had been for ever undone. The thing effecting this, is small, if you consider its external quality, as being nothing but a little stone fastned to the womans gums; but it seems its internal vertue was such that it made him lay aside and almost wholly forget the affairs of his kingdom; that thereby he might have the more freedom and occasion to be continually embracing this strumpet. At last a Priest of this Kings was admonished by an Angel to kill this woman, to free his Majesty from such a pernicious malady, which accordingly was done; yet the King still loved the dead and almost stinking

stinking carcase; till the second time the Angel appeared, and told him he should remove the stone out of her mouth; which was no sooner done, but the King then as much detested her, as before he loved her. There is no question but Philters may be made, but the danger the composing and administering them will bring, may be a sufficient ground to hinder any from making them.

*Whether females may change
their Sex.*

HISTORIES are full of such accidents. *Ausonius* saith, *Venus Epheborum virgo repente fuit.* *Hippocrates, Marcellus, Donatus*, with many other learned Physicians, can sufficiently furnish you with many examples of such catastrophe's. *Michael Montanus* attests, that in his time a maid by a violent jump was changed into a man, her Clytoris issuing forth. *Fulgosius* writes of a maid of fifteen years of age, being married, the first night her husband lay with her, was thus changed: whether it was by reason of her too much motion in the venereal act, or the fervent heat of those parts, I cannot tell; but probably it might happen by an extraordinary dilatation of the Clytoris, by much heat, and thereby being provok'd, and by reason of its swelling on every side, not able to contain it self within any longer, issued out.

This

This Clytoris lies latent within a womans pudenda, which answers to a mans virile; this if it chance to grow over-much, may stand in stead of a mans members, yet without effusion of seed. Wherefore heretofore there hath been laws enacted against feminine congression, being it is a thing that happens too too common and frequent.

Which is most lustfull, a man or a beast.

MAny beasts and creatures are so intent on their lust, as some become mad, others have died in the action. Asses and Stags by reason of their raging lust, run horn-mad. Vipers eat the head of the female in the act. All which demonstrate plainly the greatness of the lust of beasts. And the truth of it is, they have a better plea for it (in many respects) then men. There were enough, if they had nothing more on their sides, then that delight is most proper to them, but joy to man; and that which beasts do by sense, man should abstain from by his reason. Yet for all that man is so vaine as to take lust for his leader, to conduct him to bawdy-houses, to commit adulteries, nay even incests, which (to his shame) some beasts abhor.

*Lust makes oblivion, beateth reason back,
Forgetteth shames pure blush and honours wrack.*

Besides

Besides it is very unusual and seldome seen or heard of, that beasts have desired copulation with man-kind, whereas, O wickedness ! many men have been convicted and condemned for buggery. Histories make mention of those that have had congression with a Goat, and the birth proved as monstrous as the act was unnatural and abominable. Wherefore we may peremptorily conclude, a man to be more lustful extensively, beasts intensively : Men as they respect no time, beasts as they are guided by sense alone. Furthermore, he may not onely be accused for unseasonable and immoderate use of *Venus*, but also for the illegaliry of it. If he is truly convicted of lust, he may also be condemned for vice ; for lust is defined to be a lascivious petulancy, or a concupiscence of proving unlawful and sinful pleasures. The two hand-maids of it are fornication and adultery, accompanied with scortation, incest and sodomy. Of this sin were most of the Roman Emperours guilty, in polluting and maculating their resplendent power and Majesty with filthy luxuries and effeminacy ; of the manner and excess of which no heart can conceive, or fancy apprehend. They seldome brought home victory from any nation, but they did likewise their vices. As it is apparent from their learning from the Greeks, not onely *Græcari*, that is to drink hard, but also *Mæchari*, that is to stuprate and be lascivious. But to conclude, let your Wantons seriously consider what this lustful pleasure is, and in the end they shall find it a delight bought with pain, and hatched with unquietness ;

unquietness ; alwayes accompanied and finished with sorrow ; by continuance it grows to impudence , and infamy continually waits at its heels, nay oftentimes sudden death, which you shall find true (laying aside whole volumes of tragical histories of this nature) if you inquire after the monethly Sessions held at *Newgate*, where those that would pass for maids, rather then come to any disgrace, have inhumanely destroyed that which was the issue of their stolen delights, and so have for the fact meritoriously suffered death. Wherefore those that are libidinously addicted , let them be forewarned with this distical caveat :

Quid facies, facies Veneris cum veneris ante?

Non sedeas, sed eas, ne poreas per eas.

What wilt thou do, when thou before

The face of thy fair Paramore

Appear'st? stay not, but disappear,

Lest her inticements cost thee dear.

*Which of the two is most lustfull,
a Man or a Woman.*

THE Poets of old make us believe that *Tiresias* was blinded by *Juno* for his just judgment. For on a time *Jupiter* meeting with him, asked him a merry question, viz. whether a man or a woman was most lascivious, and takes most pleasure

pleasure in venereal copulation? to which he answered positively, the woman did. Though this seem a fabulous fiction, yet I will assure you the moral of it is all truth. *Cælius Rodiginus* thinks (and that upon good grounds) that a woman is ten times more inclined to, and delighted in copulation than a man. *Ovid* in his *Art of Love* insinuates as much, when he sings,

*Stolen pleasure which to men is never hateful,
To women (seeming shie) is ever grateful.*

*The difference is, a maid her love oft covers;
Men are more impudent, and publick lovers.*

But especially if she conceives; for then the injected seed moves the nerves, and from thence the ardor of confrication ariseth. A Woman swelling with lust is not easily satisfied, for the tasting of those sweets makes her the more desirous of them. *Solomon* saith, there are four things never satisfied; the grave, the womb, the earth, and the fire. *Messalina* the Empress was so impudent as openly to confess, that if she lay with a man an hundred times a day, she might be wearied, but never satisfied. It may be objected, that a man though of a cold constitution, is of a hotter then the hottest woman. *Aristotle* easily resolves this objection, by this distinction, that a mans upper parts are hotter and stronger, but the lower parts of a woman are much hotter. Wherefore it seems nature foreseeing the danger that might ensue by it, prepared the menstruous blood, and ordained it to flow once a moneth, to frigifie temperately those parts,
otherwise

otherwise she might by an over-ardent venereal desire run mad.

*Which is most lustfull, a Maid or
a Woman?*

THOUGH it is a difficult thing to determine, if you consider the manifold reasons that may be alledged on both sides, yet we shall in the end find, that of the two, the maid is least stirred and pricked on to lust. For Virgins having never experimented those sweet and ravishing delights, that are swallowed at a venereal banquet; by that means they cannot so eagerly desire an unknown thing — *Ignoti nulla cupido*. Whereas a woman recollecting into her memory, her past delights, and fervently thinking on those she may enjoy, she already burns in her fancy with impatient desires, before she come to action. Who then can deny, but that one loves a delightful good (if I may so call it) and desires it with more fervency, which is already known, then that which is onely perceived by imagination? But you will say, that the force of imagination is very strong, and oftentimes supposeth more then really there is. Beside, a maid more abounds with bloud, seed, and spirits. Again, when their courses first begin to flow, their lust is very much sharpened; and that's the reason that *Aristotle* adviseth parents diligently to observe the actions of their daughters

daughters at that time (that is, at the age of fourteen, sometimes twelve) because then they are most apt to be drawn to commit uncleanness. What then may we determine in so dubious a matter? We can say no more but this, that the maid is more lustful intensively, the woman extensively, as continually having in her remembrance her past and future sweet ravishing imbraces.

*The signes and marks of lustfulness
from a mans temperament, age,
disposition of body, and his Coun-
trei.*

Temperament.

IN the first place, the sanguine complexion is that which hath the greatest proclivity to *Venus*; for in this temperament hath calidity and humidity almost the sole predominancy; such was the complexion of a man of *Arragon*, of whom it is reported, that he——his wife ten times a day. In the second rank is to be accounted the melancholick, whose flatuous humour much whets the edge of lust. In the third place the *Cholerick*, which though it abounds

not

not with seed, yet there are sharp spirits, which cause prurition. Whence *Plato* gathers that concupiscence and anger are cousin-germans, for the seat of both these passions is the Liver. The last temperament is the Phlegmatick, which being cold and moist, the edge of lust is thereby suppress'd.

Age.

THE youthful age is the time of *Venus* her harvest. In old men there is not so much vigor and heat as to prick them on to lust, whereas youth is all spirit and life. Hence the Poet,

*Prima Cupidineis etas manet apta triumphis;
Non gaudet veteris sanguine mollis amor.*

The youthful age lies ope to Cupid's dart,
But the old man is valued not a —

Sick men want seed by reason of their weakness; old men want it, because they have no strength to concoct their aliment; young lads have it not because its converted into increment: And youths though they have it, yet by a small matter they lose it; accordingly *Seneca* saith,

*Juvenilis ardor impetu primo furit,
Languescet idem facile, nec durat diu
In Venere turpi, ceu levis flamma vapor.*

Disposition of body.

A Thin body both gives and receives far more delight than a fat corpulent one. For fat men are destitute of much blood, and therefore are inclined to cold; your fat women are commonly barren. *Ovid* affirms what I say to be true in saying that,

*Thy leanness argues love; seem sparely fed,
And sometimes wear a night-cap on thy head.*

Countrey.

THose which inhabit cold Countreys are both hot and strong, it must needs be then that they are inclined to venery. The Thracians (a war-like people) loved venery so well, that they gloried in the multitude of their wives. Thus *Ovid* sings of *Tereus* King of the Thracians, being in love with *Progne*:

*Progne in Tereus such a burning breeds,
As when we fire a heap of hoary reeds;
Or catching flames to sun-burnt stubble thrust
Her face was excellent, but inbred lust
Inrag'd his blood, to which those climes are
prone, &c.*

The Egyptians so much devote themselves to this kind of life, as that few among them are found chaste. *Americus* reports, that in his voyage to *East-India*, he found an Island, whose inhabitants were so extremely given to lechery, that his Mariners were hadly ashore, before ten women were about one man, every one desiring him to appease and qualifie their burning itch: these people have among them an herb which hath such a mysterious quality, as that it will dilate girles privy members, and magnifie and longifie their boys members; to both which they use to administer it, that they may the sooner be capable for to exercise them.

The signs of lustfulness from the stature, colour, strength, and season of the year.

From the Stature.

MEN of a low or short composure of body, enjoy a more quick and piercing sense of venereal pleasure, then tall men. For since their aliment doth not increase their bodies, certainly the more oft it is converted into seed. This holds even in beasts; the Elephant brings forth but one, and yet the little Coney bears twelve, the Wren eighteen, yet the Pigeon but two.

Colour

ARistotle in his Epistle to *Alexander*, admonisheth him to beware of the red hair'd man, because as he is given to all manner of vices, so especially to incontinency. Women that have flaxen hair are for the most part wanron; of the same signification are brown hairs. Therefore Physicians advise to choose a nurse that's brown, for by her temperate natural heat, she breeds good milk. That man or woman that have hairs of a leadish colour (proceeding from adustion) are insatiable in venery.

Beauty.

ALthough a beautiful soul may inhabit in a comely body, yet it is not ordinary to meet with them both so accomplished.

*It is a thing we seldome see,
Beauty and honesty agree.*

Juvenal.

Demetrius, Hyssmael, Laus, and Faustina were beautiful and handsome, even to admiration, yet unchaste even to detestation.

Season

Season of the year.

Women are most lustful in the Summer, but Men in the winter. Women being of cold and moist temper, are refresh'd and cherish'd by the application of its contrary, whereas a man is debilitated by the too much extracting of his proper heat. Wherefore for the commodity of both Sexes, the Spring is to be chosen as the best season of the year for generation.

*Signs of lustfulness from diseases.**Barrenness.*

Barren Women for the most part are unsatisfiable in their lust. And this is so upon two considerations. First, having no children, they are so much the more desirous to have them, and therefore they would use the means oftner. Give me children (saith barren Rachel) or I die. But the chief reason is, that they abound with so much heat and bloud, as it burns the mans seed; the same thing makes them excessively lecherous.

Retention of the Courses.

Obstuctions do so inflame the womb and genitals, that as they cause a prurition, so likewise they are the original of a thousand dangerous symptoms. The sign of this indisposition of body is too too visible to every ones eye; to wit, an universal paleness. This wanness (if we may credit *Ovid* in his *Art of Love*) is an excellent *indicium* of a loving soul.

*Let him that loves look pale; for I protest,
That colour in a lover still shews best.
Orion wandring in the woods look'd sickly;
Daphne being once in love, love colour quickly.*

Bunch-Backs.

THese sort of men, as they are for the most part proud and fantastick, so they are commonly very lecherous. They seldome or never are fat; therefore we may suppose that the seminal humour (by reason of the shortness of their back) hath pass immediately into the seminal vessels. This may be the reason that Camels use copulation all the day long. There are very few defective in one part, that are not gratified by nature in some extraordinary manner in some other part. Those that have lame legs

legs are fruitful and lustful; for that which should nourish those parts, is turned into seed. Wherefore *Antianita* Queen of the *Amazons*, being reprehended for marrying a lame man, made this her plea, that *Claudus optimè virum agit*. The lame man is the best womans man.

Concerning Satyriasis.

THis affection is an itching in a womans privities, causing in her an ardent desire to scratch them. This disease is so powerful, that it forces women (against their custome) to intreat men to lie with them, with this proviso, that they are sufficiently able to quell this itching.

*If modesty and women once do sever,
Farewell their name, farewell their fame for ever!*

Some women of a greater modesty then ordinary, strive to suppress these motions, caused by this disease, but all to little purpose; their very looks betray them.

*Poor womans looks,
Are their fault-books.*

Physiognomical signs of lust.

Yellow hairs, and black flagging are a type of lechery :

*The fearful and the peevish, pale and wan ;
The black a woman lover more then man.*

Its an infallible sign of this, if a man is bald and not old; but if old and not bald, you may conclude he hath lost one of his stones, or both.

Face.

One that hath a thick and smooth face is slothful and given to pleasures. Take this for a general rule, that to what beasts face so ever a mans may be likened, you may parallel their conditions and manners together.

Forehead.

A Little straight forehead denotes an unbri-
dled appetite in lust.

Eyes.

Eyes.

SO many motions as are in the mind, so many significations thereof can the eyes make. Streaky eyes (such as *Venus* is said to have) are her minions, but red eyes signifie infatigable lechery. Great trembling eyes in men proclaim intemperancy; little merry ones, and those that seem alwayes smiling, in women betoken lasciviousness.

Ears.

Little ears demonstrate apyness to venery.

Nose.

A Roman Nose is a lecherous sign; *Helio-gabalus* associated all that had such noses, to satisfy his beastly lust with alle. A woman that hath a long nose is lustful. A man that hath a big nose and wide nostrils, is the onely darling of *Venus*.

Mouth.

Mouth.

A Great mouth as it is an evident sign of greediness, so of lust.

Chin.

They which have beards over-soon are very perulant; if women have beards, being not very old, their lust is not to be satisfied.

Breasts.

Little breasts in women are a greater sign of lust, then great ones. But if men have them great, it signifies the contrary.

Pubes.

They who have much hair about the privy members are lustful, because it denotes that they abound with much fummy heat and excrements. Those women that have none, are slow to venery, and not fruitful.

Navel.

Navel.

THe navel should imitate the proportion of the virile members. Therefore let midwives take notice that they cut the navel by an equal proportion of longitude with the pudenda. For the longer the navel (by sympathy) the longer the Pudenda.

Legs.

THick calfs and bow-legs signifie that man to be lustful ; of the same signification are very small legs. But enough of these Physiological signs: And though they are sure marks, yet may they prove false by grace and reason. *Socrates* and *Hippocrates* ingeniously confess that they were mark'd out for men given to these lustful pleasures, and really had a great propensity to them, yet by their indeavour to restrain themselves from them, they became such absolute conquerors, as they betook themselves wholly to Philosophy. Therefore it is a hard matter to conclude any man lustful or chaste, but by experience; yet

*I advised my friend for thy more quiet life,
Too far trust no man with thy wife.*

Of Moles.

IF on the eyes or nose a mole appear, it shews that man or woman to be lustful. There is a great sympathy between the nose and privities; wherefore *Haly* saith, that if there be a mole on the nose, there is one also on the privy members.

*Examples of such Men and Women
that have been very lustfull
and lecherous.*

ITs not my intent to write of all that have been that way addicted, but onely such as have been notable for their birth and dignity. Among whom may be (in the first place) *Julius Caesar*, who neither spared Women, Maids, nor Boys, but made them all prostitutes to his lust. But most of all he loved *Cleopatra*, with whom he usually sported from night to morning. *Tiberius Caesar* would ordinarily at his banquets have naked Virgins attend on him, and there in his sight would he have lusty young men to lie with some of them, to stir him up the more to lust when he should come to act his part. *Nero* was such an incestuous villaine, as not to spare his own Mother. He loved a boy
so

so intirely, that he endeavoured to change his sex, by cutting off his members. *Darius* was wont to carry to the wars with him three hundred and fifty Concubines. *Sardanapalus* left the government of his Kingdome to enjoy the company of loose women, with whom he lived in womans apparel, till *Arbaces* burnt him, his whores and riches altogether. *Romulus* is reported by *Ovid* to have erected a stage or convenient place to satisfie his souldiers lust; in these words :

*Now with a sign of rape given from the King,
Round through the house the lusty Romans sling,
Leaving no corner of the same unsought,
Till every one a frightened virgin caught.
Thus were the ravish'd Sabines blushing led,
Becoming shame unto each Romans bed.
Full well would Romulus his Souldiers please,
To give them such fair mistresses as these.
If such rich wages thou wilt give to me,
Great Romulus, thy souldier I will be.*

Hercules is said to have made fifty Virgins so many women in one night. *Gordianus* had two and twenty Concubines, of every one of which he had three children apiece. *Proculus Caesar* begat with child an hundred maids in fifteen nights and days. *Solomon* (as the holy Writ hath it) had three hundred Concubines, besides fifty Queens who were subservient to his desires. *Cyrene* invented twelve several wayes to delight her lovers; but of late dayes *Aretine* found out two and fourty, which he calls his Postures.

Postures. *Messalina* was wont to congregate a number of virgins, whom she caused to be deflowred, and if they refused it, she put them to death. Hear what *Juvenal* saith of her, in his sixth Satyr;

*Th' Imperial strumpet, with one maid stole out,
In her night-hoods, and having cast about
Her black hair, a red Perruwig she got,
Into the Stews —————
There many thirsted for encounters tryed,
Departed tir'd with men, not satisfied.*

Semiramis though she was a wise and heroical woman, yet beyond measure lustful. Her husband being dead she inticed several of her souldiers to her loose imbraces, which very men afterward she caused to be slain. At length nothing would satisfie her but a horse. The Poets write that *Pasiphae* was in love with a Bull, and she obtained to be mistress of her desires, by *Dædalus*, who made a wooden Cow and inclosed her therein, and cunningly deceived the Bull. Thus *Ovid* writes speaking of her;

*How often hath she with an envious eye
Look'd on the Cow that by her Bull did lie?*

Yet for all this let us not condemn all mankind for levity, because some are so. But let us rather honour and reverence the more those that are honest and chaste, since now adayes there are not many of such to be found. To which intent let us immortalize the names of some of them

them that have been so chaste, as that they can hardly be taxed for an idle word, much less for a vicious deed of that nature. *Marcus Marullus Spalatensis* would never so much as look on a woman. His sister being very ill, sent to desire him to come and see her, which he refused several times, till at last being much importuned to it, he went, but with his eyes covered, giving her the benefit of hearing him speak, but not of seeing him. *Ursinus* had a wife of an excellent beauty and feature, yet he no sooner took upon him an office in the Church, but he vowed never to see her more, which accordingly he performed. There lived at Rome one *Paulina*, a woman no less vertuous then noble, nor rich then fair; she was married to *Saturninus* a worthy man, worthy of so good a wife. It happened that *Decius Mundus* fell in love with her, but had withall but small hopes to corrupt her with bribes, since she was rich, and a harer of vice. Yet for all that he attempted the thing, by offering her three hundred pounds for a nights lodging; yet this nothing shook her modesty. Since this would not do, he bethought himself of another stratagem, which was this: He observed that of all the Gods in Rome, *Paulina* most of all worshipped the God *Venus*. Whereupon he speedily repaired to this Temple, and there bribed the Priests with a large summe of money to assist him in his enterprise. They consent; one of them presently went to *Paulina*, and tells her that the God *Venus* was much taken with her beauty, and that he desired that very night her company. She

E grants

grants the request with abundance of joy, that *Isis* should think her worthy of her company. She imparts the business to her husband, and he is willing likewise. Whereupon she makes all speedy haste to the Temple, where being come, the Priests conduct her into the place where *Mundus* lay hid, telling her that there she must expect *Isis*; where being no sooner entered, and the Priests departed, but *Mundus* falls to his embraces, in which they enjoyed extraordinary pleasures, because the one had her he so long longed and thirsted for; the other, as supposing she was in the arms of a God. In the morning she returns home, (not imagining any fallacy) and relates all the pleasures to her husband. But two or three dayes after, *Mundus* meets her and tells her, that he cared not if *Mundus* was despised, upon condition he may be loved as *Isis*. She now fully understands the deceit, and imparts it to her husband, with showres of tears and millions of sighes and groans, withall making him swear to be revenged on all the competitors of this plot, who accordingly was; for being enraged, he caused *Mundus* and all the Priests to be slain.

*At what age is a wife to be chosen, that
she might be fit for ge-
neration.*

Concerning this point, so many men so many minds. *Xenophon* thinks the fourteenth year to be the best. For at that time of the hairs about the pubes begin to grow, and the courses flow, which by reason they cause a titillation in those parts, they infuse into them a desire of marrying. Others object against this opinion, that every beginning is weak and imperfect, and therefore unfit for conception; Take *Plato's* counsel then to decide all controversies of this nature, which is to search (by inspection) the young man & the maid, whether they are capable to enter loves lifts. At *Cynthia* there is a Temple where the couple that intends to be married, meet, and there the Priest views them naked, and so accordingly judgeth of their ability for marriage. It would be well (in some respect) if we had this custome here, if it were for nothing but to prevent making so many cuckolds in a year. Now to avoid all suspicion, it would be far better for maids to stay till they are eighteen years of age before they think of performing hymeneal rites, for then to be sure there can be nothing wanting in nature, which may be required for the conception of man-kind. I cannot allow that a man of the same age should intend a married life; because as it is fourteen

E 1

years

years before he bears seed, so it is commonly one and twenty before it partakes of a true generative faculty. As it is convenient at this age to marry, so it will be improper for him to stay much longer.

Turpe senex miles, turpe senilis amor.

*An aged souldier's base we all confess,
And an old lover is but little less.*

Not onely unseemly, ridiculous, and filthy, but also obnoxious to himself, wife and issue. To himself; for he shall find old age steal upon him faster by the enjoyment of a wife one year, then if he lived ten years without one. Secondly to his wife; for what is more lothsome then his issues, spittings, night-coughs, stinking breath? but that which is worst of all to her, his coldness to the exercise of *Venus*. Lastly, to his children; for his seed is without spirits. In brief, he is nothing but a disease, how can then his off-spring be healthful? Therefore let those that intend to marry, be cautious that there be not too great disparity of age between them.

Con-

*Concerning a mans Genitals, and
of their apt conformation.*

Since that a man excels a woman in all things, let us describe what belongs to him, before we handle her secrets. Nature hath bestowed on man a Yard and two Testicles, for the accomplishment of that great and wonderful work of Generation: which two parts are so conjoyned by nature, that by their separation, they become altogether useless. In the first place let us speak of the Yard; in so doing we may take into consideration its nature, disposition and forme. By the potency, or impotency, fitness or unfitness of this instrument, is the tie of wedlock infringed or preserved. The Ancients, that they might express the esteem of it, they were wont to paint the form and shape of it in all places of resort. The Ethnicks used to hang the picture of the privy members about their childrens necks, to keep them from being bewitched, and did place them in their gardens to make them fruitful.

Let us now treat of the Anatomical part of the Yard, examining its substance through every particle. The Latines have variously named that part of a man, whose beginning is placed at the utmost end, and so juts out of the lower part of the belly. These are the names they usually call it by, *Penis, Coles, Veretrum, Virga, Verpa, Scapus, Priapus, Canles, Mutonis,*
E 3
Menta,

Menta, Mentula, Phallus, & virile pudendum.
 This thing that hath so many names, is not a simple body, but composed of divers particles. It is of a sinewy substance, long, pendulous, hollow, and very spongy, except in the glans, or nut of the yard, which is void of all humour, and onely fit for ejaculation of the seed. In the lower side of the yard is placed a hollow nerve, which is both a passage for the seed and urine; this sometimes is filled with a flatuous humour or spirit which extends the yard, and causes its erection. About the pubes grows hairs, because those parts are very hot and moist, and these serve for a covering and an ornament. The glans alwayes reserves its magnitude, though the yard is inflamed and swelled by venereal spirits. The prepuce which serves as a cap to cover the head of the yard, keeps it from all outward inconveniencies; as dust, &c. It is a dangerous thing if the prepuce be cut, because it cannot be rejoynd. If you desire a longer description of these parts, consult with Anthropographers.

From

*From whence proceeds the erection
of the Yard.*

ITs erected sometimes from wind and spirits, sometimes from the heat of the Arteries, which are in the spermatick vessels. The truth is, it is as great a wonder it should rise to so great a weight, from so small a thing, as when it stands not; as it is for a womans womb to open so large, at the very time of travail, as to give room enough for the child to issue out, and yet all the time before it is so close shut, as that the point of a needle cannot enter it. The yard being made of a nervous and spongy quality, quickly distends it self from the affluence of spirits proceeding from the seed. And therefore it is that it hangs its head as soon as ever the seed is evacuated; because with the seed flows abundance of wind and spirits, which are the cause of its stiff standing.

Whether

*Whether a too long or a too short Yard
be obnoxious to generation.*

A Mean in all things is the best thing in the world. To over-do or under-do in effect is one and the same fault. Wherefore it is not to be questioned, a too long yard is not good. For it is a long while before it doth stand, and doth not long remain so, for the spirits are not able to support so great a weight. Again, it is so long before seed comes through it, (and then too much cooled) that the woman hath spent her self a long time before the mans issueth, and so renders that act ineffectual; to make work, both seeds should meet.

*Let not thy mistress use too swift a sail,
Nor let thy haste beyond her speed prevail:
Both keep one course, your oars together strike,
Your journeys one, then make your pace alike.
Tug ther strive, let both meet at the mark,
You may no question grasp it in the dark.
Then is the complement of sweet content,
When both at once strive, both at once are spent.*

Ovid.

On the other side (in my opinion) the short yard least of the two to be endured. Ask the question of good honest women, that know by experience what I say to be true. Because (though it stands more stiff, and ejects the seed more vigorously) yet it reaches not so far as sufficiently to provoke a womans lust and seed.

How

How to enlarge the pudenda to a fit proportion, in case it be neither long, nor thick enough.

ITs nothing worth if those parts partake not of a due thickness as well as length; the former being more useful and delightful to a woman, as *Avicen* will have it. Wherefore that there may be an equality of them both, let us prescribe some helps. The Arabians counsel in this business to use hot oyles or fat things, or an infusion of good store of milk, for milk being fattish, and of a thick substance, it insinuates it self into the pores, and by that means obstructs them and hinders the exhalation of spirits through them. Milk hath many more excellent qualities conducing very much to the enlarging of the privities. Ground wormes steeped in wine, then dried, and lastly pounded with the oyl of sweet Almonds, is an excellent secret for this purpose: In the same manner may be used Leeches. The receipt of *Rhazes* is this. Take an Indian nut, and open it, and you shall find in it a sweet water, then take a Leech and put into it, and let it be inclosed for eight dayes, then take it out and pound it, and anoint the yard. *Dioscorides* saith, that Coriander is very good for the amplification of the virile parts, for the same reason that it increases seed, and incites lust; but take heed by these means that you enlarge them not too much, for the afore-cited reasons.

How

*How to shorten the Yard being
too long.*

AS it will be a hard matter for me to persuade those men that are thus qualified, to diminish this member, because most glory in its longitude and magnitude; so I am sure to displease well-affected women, in prescribing things so contrary to the excess of pleasure. Yet since I look more to the good of posterity, then to satisfy their foolish humours, let me tell you that are troubled, and would be cured of this redundancy, that you must for a time keep a spare diet. This is the first remedy in all preternatural tumours, or redundant affections. He must likewise for a time bid adieu to wine, and to all things that increase lust, as Pine apples, Almonds, pigeons, and all hot and flatuous things, but rather eat Hens, Lettice, &c. and all cold things. Copulation will diminish the Yard very much, but thats onely a medicine lawfully used by married men. Many things more might be alledged, were it not that most affect rather things that will increase, then lessen their privy members.

Of venereal impotency.

THis may proceed from three causes. Either first, from the want of seed, or from its coldness. Secondly, from the stones, either from the want of them, or else being too little and cold; by reason of which they either receive not seed, or else work it not sufficiently. Or lastly from some defect of the Yard, as there may be many. If it proceed from the first distemper, there is nothing more to be done then to take things that are hot, and that increase lust; as strong bear and wine. *Ovid* in his Art of Loving saith thus much of it:

*In wine is lust and wanton youths desire;
Joyn wine to love, and you add fire to fire.*

If the cause lie in the Yard, then let that part be corroborated with hot and dry things, as Mushromes, Turbith, Coloquintida, Simp. Comp. Diaphenicon, Hiera, Cocchiæ aggregativæ. There are again many things that dry by degrees; as Guaicum, Sarsaparilla, Sassafras, Mastick, Juniper. These things must be applied outwardly; a Bulls gall, a Hares gall, the decoction of wilde Cucumers and the oyle of Nutmegs, with which the genitals are to be anointed, which will wonderfully corroborate and comfort them.

*Concerning some men that have had
wonderful great Genitals.*

SUCH men the Ancients called *Oxobeli*, of which kind of men Histories make often mention. I knew a boy that had such huge great privities, as that where ever he went he was pointed at for them. His yard would be a long time before it stood, but being once erected he could carry upon it thirty pound weight. Being a merry fellow, he would often-times shew his companions his six-foot-long — not without their admiration and laughter. *Petronius* makes mention of one that had so large and long a Priapus, as that all the rest of his body seemed but as an appendix to it. You may ask the question, how these men were known to be so qualified? The Ancients had publick baths where the men went in naked, so that if any appeared to have greater members then ordinary, the standers by gave a great shout. So that that doubt is easily resolved. *Philippus Heaesterus* reports in the sixth Decade of his observations, that there was a man in his time had a monstrous great Yard full of innumerable warts, just like the seeds in a bunch of grapes. The top of this mighty thing was as big as the head of a new-born child. The part adjoyning with the scrotum, was an ell long. The prepuce drawn back, had the likeness of a horses collar. If you
desire

desire a larger description of it, consult with the Author himself, where you may see the shape of it cut in brass.

*Some questions concerning the
Pudenda.*

WHY is the Yard composed of nerves ?

Because nerves are strong, and have a very great sense of feeling, and thereby mankind enjoys the greater sensual pleasure in the venereal act.

Why is the Yard fat ?

Because it might not be any impediment to its erection, the nature of fat being laxative and mollifying ; wherefore it is that the fatter a man grows, the less becomes his Priapus.

Why is he that hath a desire to pisse unable to perform the venereal act, till such time as he hath evacuated his water ?

Because the pores of the yard being filled with moisture, they cannot admit of any thing more of that nature.

Why is it that there are two holes in a mans yard, the one a passage for the water, the other for the seed ?

Because the one helps the way of the other ; for were it not so, it is to be feared that that passage would (by reason of seldome copulating) be wholly stopped up.

Why

Why did the Ancients believe that there is a certain kind of spell in the pudenda, against witchcraft?

It may be from an old custome the Italians had, in worshipping the privities of *Bacchus*. For on his Festival day they carried them about; first into the fields, and then into the city, where an honest Matron did crown them with laurels and garlands.

Concerning the excellency, vertue, and temper of the stones.

EVEN as the chyle in the ventricle; in the liver the bloud; the vital spirits in the heart; and the animal in the brain, are concocted for the preservation of life: so for the propagation of mankind, is the seed wrought and prepared by the stones, or testicles. They are called so from the Latin word *testes*, which signifie witnesses; and truly a man (without such witnesses) will have bad success in his cause, if a woman be of the Jury. These are the flower of life, the well-springs of generosity and valour, of heat and of pure bloud. In brief, as without them, the body becomes effeminate, so it loses the most part of all the fore-mentioned vertues. Besides, they are not onely of such inestimable value in men, but also the stones of other creatures. Concerning the usefulness of the Castors
stones

stones, there is none so ignorant in Physick, but knows somewhat of their excellent quality. They are hot and dry, and are good against any disease, except a violent feaver. The stones of a dung-hill-cock do wonderfully refresh the body, being eaten, and do increase seed, for which purpose they are used by new married people. *Amatus Lusitanus* tells us a notable story of a woman that prepared a dish of them for her husband, being a man that little used her company carnally; but it seems these stones so altered his body, that he immediately was troubled with such a priapisme, as nothing would satisfie him till he was in bed with his wife. Into which he was no sooner entered, but he plied his wife so close that she was able to hold out no longer, but ran out of the bed from him, and he after her; but being not able to overtake her, he went into the room where his three maids lay, and went into the bed to them, and begat them all with child. None knows what farther mischief he would have done had he not been prevented by a Physician. The stones of a young Pig do wonderfully help barrenness, both in men and women, and will cause them to be fruitful. A Foxes stones dried have the same vertue. Horses stones are an excellent thing to bring away the secundines of women; *Gesner* knew a man that got his living by helping women by this remedy. They are likewise very good against colicall paines, as *Fonseca* saith. The powder of a Bulls stones is commended for curing ulcers in the vulva; an Asses and Stags for expelling of poison;

poison; a Goats against shedding the water in the night; a Ganders are excellent good to help conception, immediately after congression; and lastly a mans testicles (though they are placed in the last rank, yet for their variety of vertue excel all) will make excellent mummie; good against all diseases. See more of their vertue in *Crollius*, and the rest of the Theophrastians.

What may be the reason that though a man loveth a woman extraordinary well, yet after the enjoyment of her his love grows cold.

HOW unhappy are they that are in love ! They are alwayes distracted with anguish and grief, they are ever perplexed with new cares; they live a dying life, and a living death. He a long time languisheth for the possession of his dearly beloved, but in a far shorter time is satiated and glutted with her. The reason may be, because being in love, his fancy is perverted, and so judges of its effects contrary to what really it is;

En quod non esset, esse putaret amor.

Besides,

Besides, the mind is most eagerly bent on that which is forbidden, (*nitimur in vetitum*;) and therefore like a torrent it overflows, and becomes more impetuous by opposition. Too much liberty in any thing nauseates the appetite. I have heard of a Gentleman that kept a Lady of pleasure, allowing her two hundred pounds for yearly maintenance, but would not marry her, because, saith he, knowing she is my own I shall disesteem of her, whereas now I accost her every time I come to her as if she was a new mistress. *Cornelius Gallus* professeth, that he was perditly in love with a fair virgin, and could have been willing to have redeemed her life by his, till she yielded to his unlawful imbraces, and then he slighted her. Hence *Ausonius*;

Hanc volo quæ non vult, illam quæ vult ego nolo.

*She that is willing to love me,
To her unwilling will I be.*

And a little after he proceeds;

Oblatas sperno illecebras, detrecto negatas.

*Proffered pleasures I despise,
Give me her that doth deny.*

If love be onely a desire, as some say it is, then desire is no desire when it is satisfied.

F

Concern-

Concerning castrating Men and Women.

It is a custome among great Princes, but especially among the Turkish Emperours, to have Eunuchs to wait upon their wives, for fear lest their beds might be dishonoured. In these our times its usual to cut children when they are young, that they may become the better Musicians, for by that means they have a more clear and harmonical voice. Castration is effected either by collision or excision: Collision is the compressing the stones, and so squeezing out the substance of them. By Excision, when you depresse the scrotum with the testicles, and so make an incision on the line, and take them out clearly both together. But *Paulus Aegineta* hath a better and easier way, which is by pricking with a sharp instrument the Epididymis, which is the second outermost skin that covers the testicles, and knits the didymos to the seminal passages, by which means the testicles are hindred of transferring the seed. Its a far harder matter to Eunuchize women, yet in former and latter times it hath been accomplished. *Antonius Ulmus* saith it may be done by cutting the Nympha, which is the throne of love and lust. Thus many of the Egyptian women have been used by reason of their untamed lust. Now properly to castrate a woman, is to take out her womb, for the doing of which, since it

is

is so hard and dangerous, I dare not give any directions.

A particular relation of such things as will increase seed and lust.

ALl sorts of round roots, especially Scallions, Satyrion, Struthium, Bunguen, Beets, Capars, Acoras, & Squils, &c. likewise all salt things, and shel-fish do augment very much the seed, so doth also Goats milk. *Theophrastus* reports, that that there was an Indian brought him an herb, that not onely the eating, but even the touching of it would excite a man to lust so much, as to cause him to copulate as often as he pleased. He adds more, that some that have eaten it, have acted venerally twelve times in the space of an hour. This Indian confesseth, that by it he spent himself seventy times, till at last his seed issued by a drop, and last of all came his very bloud.

Johannes Shenkins writes of another herb which grows on Mount *Atlas*, that increaseth lust beyond any credit. Moreover he saith that if a maid should chance to piss on it, she would as infallibly lose her maiden-head, as if she lay with a man. A multitude of herbs more there are that have this quality in them, which are so many that they would be too tedious for our intended discourse to describe.

Wherefore to conclude this subject, take two or three receipts which are great provokers of lust, and strengtheners of the body,

Recip. Mellis anacardi, mellis apum, & butiri vacicini ana.

Let them boile, and so let them be drunk in wine. Let there be made also a suppository *ex adipe anatis, & graniscotti, & pyretro in oleo de nuce Indica.*

Arnaldus pills { Recip. Faniculi assi } ana. unc. 2.
 { seminis eruce }
 { Tere lacte vaccino. }

Fallopia his electuary to strengthen and cause a titillation in the privities.

Recip. Noctilucas preparat. cum 4.
 Specimen Aramat. ros
 Diambra. } an. unc. i.

Pulpa carnis nucis Indicæ unc. 5.
Seminum cinaræ excortis unc. 1.

Let this be taken after dinner and after supper.
I shall conclude with *Ovids* receipt in his Art
of Loving.

Pepper with biting nettle-seed pray mix,
With Bastard Pellitory some few sticks ;
Which beaten, and in cold wine drunk up clear,
Make sprightfull men aloft their standards bear.

*A brief description of a Womans
Genitalls.*

THere are four things subservient to her secret parts. Spermatical vessels, both preparing and carrying, the Testicles, the Womb, and the Vulva. As in men, so in women there are found four vessels preparing the seed; namely, two veins, and two arteries. The testicles are inwardly placed to the sides of the *Vulva*, because they should be more heated; they are lesse then a mans, being broad, and glandulous, thin and moist. Whereas a mans stones are covered with four tunicles, a womans are onely with one. These in a woman by reason of a certain disease will grow as big as a mans head; so saith *Schenkius*.

The womb is like a fruitful field wonderfully propagating and husbanding the seed that is sown in it. Its situation is in the *Hypogastrium*, between the bladder and the *rectum intestinum*. Its magnitude is various according to the age of the person, temperament, venereal use, talness of the body, or barrenness. The wombs of virgins and sterile women are much less then pregnant women, or whores. Its shape is somewhat long, yet round in the forme of a great pear. For the substance of it, it is membranous, for its more commodious shutting at conception, and likewise for the enlargement

of it, as the child within increaseth in growth. The womb is divided into four parts, *viz.* the bottom, the inner mouth, the neck of the womb, and lastly the orifice of the neck. Those parts that are obvious to the eye, are the pubes or hairy region, *Venus* hill, and the two lips separated by a slit or scotch; within which lips lie latent the *Nymphæ*, four caruncles, and the passage for the urine. The neck of the womb is all that which belongs to the inmost mouth, and its a long chanel, like the scabbard of a dagger, which is the receptacle of the yard to sheath it self. The inner mouth is that which receives the seed, and then immediately shuts so close, as if it was an entire body. The body of the womb is that which contains and cherisheth the seed, some have called these privy parts a *Lion*: First because they and that beast have much alike the same smell. Lastly, because as that beast is very greedy and desirous of a mans blood; so is the womb of his seed, which is nothing else but pure and refined blood.

Concern-

Concerning the Clytoris.

A Little in the cleft of the Vulva, is the Clytoris, its substance is fleshy, arising out of the mouth of the womb, almost filling the empty space of the pudenda. It is somewhat longer in Summer then in Winter; for by reason of the heat, it enlarges it self, nay many times it issueth out, metamorphosing the woman into a man. This is the seat of love and pleasure; for by a mutual contrition of the mans yard with it, their seed is provoked, and so meet for the propagation of mankind.

How to contract the Vulva being too large and wide.

WHen this is too large, it receives the yard with too great a facility; hence both parties are insensible of its progress, and by that means there is little or no seed ejected. But by the way let us examine from whence this amplitude proceeds. Upon consideration we shall find it may happen from immoderate use of venery, which we may conjecture from contraries: for if widows stay long without a husband, their privities will so close, as that they are hardly distinguishable from maids. When nature is at rest, it restores all the unity of the

parts. Secondly, it may arise, from martying a man that hath great members. Lastly, by a hard delivery; when the child is signally great, it breaks its way: yet this may be a natural disposition. All adstringing things are good against this cachexie, as a compository *ex Cypero, Xilole, Ennula, Carriophillis, Ramick, & Moschi*; Let these be pounded and taken with honey. Likewise *decoctio consolida majoris*, is excellent. These with many more, whores use to cheat young gulls withall, when they promise them their maidenheads. Take this receipt as the best that can be used:

Recip. *Aluminis, lapidis Gagatis vel Thracii nitri ana drach. 1. Pulveris gallorum, baccarum hederæ exiccatarum, Babustionum, Corticum, granatorum, atramenti sutorii, rubi, ana drach. 2. succi acaciæ, sorborum, agrestis oleæ, ana. unc. 1. S. vini rubri unc. 2. S. misce omnia* -----

Boyl these over a slow fire, and put them on a cloth in prosthema. These will strengthen and contract wonderfully any orifice. But be sure for a time let the woman abstain from her husbands company. For in every operation of nature, rest is required; and therefore it is that an ulcer in the lights is never cured, not consolidated, by reason of their continual motion. Perhaps some curious person would be desirous to know some outward signs to discern such men and women. The woman commonly hath a wide mouth, the man a great nose, as *Martial* saith:

Mentula

Mentula tam magna est, tantus tibi, Pipile, nasus.

O Pipilus, thy nose so great and thick
Denotes how great's thy stiff-neckt-standing prick.

A womans long foot bewrayes her long cleft, but
a mans great hand shews his good mentulous
qualifications; as likewise doth his long eye-
brows, but in a woman her long face; these
marks seldome fail.

*What is that which is infringed at the
first venereal act; as also some
signs of Virginity.*

IT is the opinion of most that there is a mem-
brane which is drawn across the matrix of
virgins, and called by the name of Hymen.
From thence did the Gentiles derive the name
of the God of marriage, by reduplicating Hy-
men, Hymenæus. So *Carullus* calls him in his
nuptial song:

Jam veniet virgo, jam dicitur Hymenæus:
Hymen, ô Hymenæe, Hymen ades, ô Hymenæe.

The Jews were wont at the marriage of any
person, to put fine clothes in the bed where
they were to lie, for the reception of the bloud
that usually flows at the breaking the Hy-
men: which clothes they were wont to shew

to the Parents, as a sign of the loss of an incorrupted virginity. Such a custome had the Romans, as it is recited by *Glaudian* in his *Epi-thalamie* :

*Et vestes Tyrrio sanguine fulgidas,
Alter virgineus nobilitet cruor.
Tunc victor madido profiliat thoro,
Nocturni referens vulnera praelii.*

This membrane which is thus broken, yields a greater or smaller quantity of blood, according to the largeness and fulness, or smalness and emptiness of the veins. Some have immediately died by the greatness of the flux of blood. And this is the reason that virgins suffer pain, (nay men too according to the strength of the Hymen) by losing their maiden-heads. Now by way of caution, let no man think his new-married wife to be heretofore deflowered if he finds not this Engin : For by chance it may be broken many wayes, as by a petulant humour, or a great fall, &c. In many there is no such thing to be found from their very births. Yet let not this be an inducement to wantons (because such things may happen) therefore to set up their virginities as a but for every mans arrow to hit. For this being once lost, modesty is likewise lost ; one of the two I am sure, if not both, must never be expected to be

whether

Whether there be any Signs of corrupted virginity.

THERE are many indiciums which too too manifestly publish infallible marks of a lost virginity. For example, Impudence; as it is fear and shame that keeps wanton girls within their bounds, so banishing these two out of their thoughts, they value not their chastities, preferring rather to split themselves against the rocks of pleasure, then to sail in the calme sea of vertue and continency. But to return to our purpose; in the next place if you observe and perceive that the top of the nose is divided, seeming forked, (if you will credit *Michael Scotus*) its an unchaste sign. The Ethnicks had this observation of a chaste person: When any couple was married, on the first night they measured her neck with a thred, and if next day her neck appeared bigger, then they deemed her an unspotted woman. So *Catullus* sings on the Epithalamie of *Peleus* and *Thetis*.

*Non illam nutrix orienti luce revisens,
Hesternum collum poterit circundare filo.*

*By arising from her bed,
neck and compass with fore-tried thred.*

Some say that deflowred virgins cannot indure the smell of the Lilly, as being the Hieroglyphick

phick of virginity. Others say, that Bees will presently smell out unchaste persons; for they are great lovers of chastity. *Joh. Baptista Porta* saith, that if yet be taken and reduced into powder, then seacht, and lastly drank in wine or water, if presently the woman cannot hold her water she is no virgin. *Albertus Magnus* writes, that if you take a Load-stone, and lay it under the head of your wife, if she presently imbraces you, then will she ever prove faithful unto you. Whether *Comma* was naturally constant, or forced to it, I know not; but it is reported this foresaid last experiment was tried upon her, by her husband, and she proved so loving to him, that for her non-pareil fidelity to her extinct husband, be pleased to take her story in brief. She was very fair, and withall very vertuous: She was married to a rich and pious man named *Synatus*. There was one *Synorax* (that was his neighbour) envying his felicity, attempted all means to allure this modest matron. But seeing that all his endeavours came to nothing, being spurred on with anger and despair, slew *Synatus*, thereby hoping to obtain his desires; which accordingly he did; For a little after the murder committed, he prosecutes her again with fresh importunities of love, and at last gain'd her consent to marry her. The marriage-day is prefixt, a great feast is prepared, and he with abundance of jollity welcometh his friends. About the middle of dinner, he drinks to him (with a great deal of alacrity) in a cup of payson, drinking off the one half, and presenting him with the other halfe, which he

he no sooner drank off, but she spake out aloud, calling often on the name of her deceased husband, saying, that since his death, for his sake, she had lived a sorrowful life, but now being revenged on his and her murderer, she died joyfully. An example rarely to be parallel'd in these our times.

Concerning night-pollutions.

WHY do night-pollutions afford more pleasure, and do more debilitate then a mans spontaneous copulating with a woman?

Because there flowes (when a man is asleep) a greater quantity of seed then if he was awake. For being at rest, nature recollects the spirits, and sends down a greater quantity of heat to the bowels. Whilest one is awake the spirits are dispersed, but congregated when the senses are at ease. And hence it is that many men are very subject to this manner of pollution. No doubt women are troubled in the same manner. *Aristotle* is of the opinion that they do ejaculate their seed in their sleep, and afterwards have the same affections as men have, namely, dissolution and weakness, &c.

*He that intends copulation, ought to
be free from turbulent passions
of the mind, and vain
phantasmes.*

THe mind must not then be troubled, either with fear, anger, wrath, grief, or such like perturbations ; for *Venus* requires calme and serene minds, which must sit at her table ; such as are wholly composed of tranquillity, but alienated from all sorrow and sadness. According to the Poet, speaking of *Venus* :

Non solet in mæstos illa venire thoros.

*Fair Venus never goes to bed
To those that are with sorrow fed.*

This is not onely requisite for pleasure sake, but chiefly for generation. For sad or weeping women cannot conceive. Experience tels us that Virgins ravished are never with child ; or on the other side, if she be possesst with too much joy. So that it plainly appears the mind must then be equally poised, which is absolutely conducible to the begetting a fair well proportioned and wise off-spring. Learned men, whose minds are continually prepossesst with cares, study, and meditation, seldome beget wise children, but are for the most part fools
and

and naturals. Moreover, the mind must cast off all idle phantasmes: for the force of imagination is wonderfully powerful, & can so alter the seed, as to change it into what form it listeth.

Albertus Magnus tels a story of a Queen that had the picture of an Ethiopian hung up in her bed-chamber, which being continually in her sight, and so whereever she was she had the idea of it in her fancy. When she was brought to bed, (though her husband and her self were very fair) she was delivered of a black child.

No doubt *Jacob* knew sufficiently the force of imagination, in laying the coloured rods before the sheep when they were to be leapt by the rams, *Gen. chap. 30*. This is the reason that the children of an adulteress are commonly like her husband, for fearing and suspecting her husband might come and find her acting her villany, she hath his representation in her sight, and so the child becomes like him, and not the true father.

whether

*Whether to copulate backwards after
the manner of beasts is best.*

THE causes of sterility are many, many of which proceed not from the yard or seed, but from an absonant and incongruous use of *Venus*. Although the common way of congression be more civil and comely, yet its less fruitful then that way which nature shewed every beast. The womb is inflexr, and therefore it stands to reason that the yard ought to be in the like posture. Hear *Lucretius* his opinion of this:

more ferarum

*Quadrupedumq; magis ritu plerumq; putantur
Concipere uxores; quoniam loca sumere possunt
Pectoribus positis, sublati semina lumbis.*

But enough of this, a thing proper onely for beasts, altogether unbeseeming men, but if it must be used by any, let them be such as marry onely for lust.

Concerning

Concerning pendulous venery, us also
many other phantastical ve-
nereal postures.

APuleius calls that pendulous venery, when
the man lies under, and the woman upon
him. These are his own words: *Hæc dicens
inseenso grabatulo super me sensim ac crebra subsi-
liens, lubricisque gestibus mobilem spinam quatien-
s, pendula generis fructu me satiavit, usque dum
lassis animis, et marcidis artubus, simul ambo cor-
ruimus.* But as this is prejudiciall to a mans
health, so likewise it is unfit for generation.
For by this means the seed cannot stay within
the Womb, it being naturally very slippery.
Some again copulate standing, which much
wearies the man, and hinders conception.
Others do it sitting, but in that gesture there
cannot be an apt and close connexion of the
members. See more in *Arctines Postures.*

*Whether there are Pigmies, and how
they are generated.*

THat there were and are such creatures, is no fable, nor feigned story. These are men a cubit high in stature, as the word *πύγαι* signifies. *Pliny* saith, that these diminutive men do ride on goats in stead of horses for three moneths together, spoiling and laying waste all the habitations (that is the nests) of the Cranes, with the hope of their future issue, that is their eggs. As for their houses, they are made of dirt, feathers, and egg-shells; but *Aristotle* contradicts him, and saith, that they live in holes in the earth. But as for their generation, it's no easie matter to conjecture. It may be from the paucity of seed, but more probable from the brightness and narrow capacity of the womb, hindring thereby their increment after conception. In imitation of which some dainty Ladies use to inclose a Puppy within some small pot, and so the dog grows so big as he hath room. Though we cannot justly derive their original, yet it's not much to be questioned but there are such, otherwise so many learned men would not write of them so much, and to so little purpose. Amongst whom *Cælius Rhodiginus* attests he hath seen them not much longer then an ell, as you may read it at large in his *Lectiones Antiquæ*, cap. 20.

*Whether there were and are Giants,
and whence have they their
original.*

BOth sacred and profane writers confirme, that there were Giants. See what the holy Scripture saith of them in *Numbers 13. Deuteronomy 3. 1 King. chap. 17.* *Plinie* relates that there was found by reason of an earthquake, the body of a man fourty six cubits long. *Galleotus Martius* makes mention of a man whose name was *Pallas*, killed by *Tyreus*; his carcass was found in *Henry* the thirds time, which standing measured the walls of *Rome* in height. *Americus Vesputius* first found out a land, which he called the Isle of Giants, in which the men are ordinarily five fathomes long. But how these are begotten, and why they appear not in these latter dayes, is a difficult thing to find out. *Hippocrates* thinks that the temperature of the air and climate is a great means of immense growth. Therefore (he saith) it is, that *Asia* bring forth things fairer and greater then other parts of the world, because there is there such an equal and temperate mixture of the seasons of the year. It's no wonder then if our times are not infested with them, since we are destitute of those things, that in all probability are the cause and original of them, viz. clemency of the heavens, equality of the seasons, or plenty of humour in their aliment, as also strong mu-
G 2
tations

tations of the air, extraordinary heat or cold,
&c.

*Of the good and of the bad that comes
by Venery.*

AS there is the heighest pleasure in *Venus*, so there is no less of profit, when it is injoyed lawfully in wedlock; otherwise I renounce my opinion, and esteem those for mad men that will prefer momentary delights, before those that are eternal. Thats an unworthy commodity that cannot be bought nor obtained but by the death and destruction of the merchant. But to our discourse in hand. *Venus* very much profits those that are Phlegmatick, and troubled with rheumes; its good likewise against the pallsie, nay it is called a petit pallsie, because its action resembles it so much. Hence *Faustus de Coitu*;

Turpis, & est morbi Species horrenda caduci.

But chiefly its profitable to melancholick men; many times by the retention of Virgins and Widows seed, they become excessively melancholy, and in a small time after run stark mad. There is no other cure for them but copulation. Congression likewise is an excellent remedy to bridle cholerick mens wrath. Wherefore the Po-

ets feigned that *Venus* the Goddess of Love and
 venereal sports conquered *Mars* the God of
 war. How many valiant men have proved ar-
 rant cowards at the first shot from a beauteous
 eye, paying tribute unto it, forgetting both
 their honour and safety? *Venus* again is very
 good for hot and moist constitutions; nay it is
 altogether necessary. For this complexion a-
 boundeth much with bloud and seed, whereby
 the spermatical vessels are filled and opprest;
 so that if they are not disburdened, they are so
 over-much extended that thereby proceeds
 from it a gonorrhœa; or if the seed be a long
 while detained, the seminal passages will be
 obstructed; hence ariseth putrefaction, semi-
 nal scavours, and there often wormes breed:
 So saith *Mercurialis*. Copulation giveth men a
 soft skin, it cureth the Iscurie or difficult ma-
 king water. But you must understand that these
 benefits come not but by a moderate use there-
 of. Now let us proceed to the ills that *Venus*
 brings with it, which are so many that I stand
 in need of more then one tongue to relate
 them. Hear how *Aristotle* exhorts *Alexander*,
 saying; O *Clement* Emperour, incline thy self
 not too much to *Venus*, because its a thing most
 proper to brutes! what then is thy glory, if
 thou makest thine actions equal with
 beasts? I believe he followed his counsel well;
 for after he had conquered *Darius*, he behaved
 himself so well to his captivated wives and
 daughters, as became so vertuous and magna-
 nimous a Conquerer. For, saith he, after he
 had viewed them, its not just that he that hath
 conquered

conquered so many kingdoms, should at last be conquered himself by a silly woman. Believe me, *Venus* is the destruction of the body, the shortning of life, the corruption of vertues, the transgression of the law of God, and the mother of effeminacy. Here what the Poet saith of this bestial delight :

*O multum damnosa viris, damnosa voluptas !
O nimium damnosa viris, damnosa libido !
Damnosi visus, damnosaque basia, torpor
Damnosus, damnosus amor, damnosaque scorta !
O multum damnosa viris, damnosa voluptas !*

To conclude, it depraves the mind, it weakens the body, it dries up the natural moisture, and therefore hastens death.

*Crebra Venus nervos, animum, vim, lumina, corpus,
Debilitat, mollit, surripit, orbat, edit.*

*Venus mans body, his strength, mind, and eyes,
Makes weak and soft, corrupts and putrifies,*

Lastly, *Venus* is the original of all diseases, and all mischiefs that happen in the world. Let us then with all care and diligence shun these damnable, execrable and short fading pleasures, since they seldome have any other end then grief, vexation, ignominy, shame, and sudden destruction, and after this life is ended, eternal damnation.

Why

Why are young men the more delighted in Venery, by how much the more they use it.

IF we dare credit *Hippocrates*, he is ready to satisfy us in this question. For (saith he) often copulation enlarges the veines, and dilates very much the seedy vessels; by reason of which there is a larger and freer passage and receptacle for a greater quantity of seed and spirits, whereby venereal delight and pleasure is prolonged and increased in the act. At first most youths have these passages very straight and narrow, so as the seed can hardly be evacuated; but by use they become enlarged, immediately after which nature is so provident as to fill these domicils of lust (thus inhabled) with a great quantity of blood, spirits and heat. There being then a sufficient plenty of these three, they cannot otherwise chuse but cause a great inclination to lust with a pruriting and itching quality; and lastly administer the greatest of pleasures in the act. This is nature's property, that where she is sent for, thither she flies with all expedition to be an assistant. Where grief or pleasure is, there she takes up her resistance, to aggravate the one or augment the other. Thus she deals with youth, when the receptacles of blood and spirits are amplified, thither she immediately sends great quantity of them to fill those vessels, though
for

for it she leaves destitute the other parts. And so by this means copulation very much weakens the whole structure of the body. Hence it proceeds that that man is never fleshy or fat that begins too soon to be petulant and act wantonly. But why should not middle-aged men partake of the same priviledge that young men do in the excess of venereal delight? The reason may be that though they have their seminal vessels extended to the same, nay greater measure, yet they have not the same plenty of seed and alimentary humour. Hence it falls out, that as they cannot copulate often, so is their desire and appetite that way deficient. Its no wonder then if women are so politick and cunning in preferring youth before any other age, to administer to them venereal cordials and electuaries. Add to this, if the seminal conduits of young men are obstructed, their seed becomes like a torrent, the more fervent and impetuous by the obstacle, and so being loosened flows with greater force and quantity, and consequently affords a more intense sense of pleasure. Therefore *Plato* forbid not onely any thing that might inflame youthful natures, but in especial manner wine; for by drinking it, (saith he) they add fire to fire. Thus *Ovid* expresseth himself in his *Art of Loving*, concerning a woman:

*Turpe jacens mulier multo madefacta Lyao,
Digna est concubitus quoslibet illa pati.
O hase! a woman sop'd and steep'd in wine,
In lust her armes is willing to intwine.*



The INDEX of the several subjects contained in this Book.

Concerning the name of Venus

pag. 1.

What is copulation ?

p.3.

What is venereal Love ?

p.4.

Through what part is love at first received in ?

p.5.

Who are they which are most apt to be in love ?

p.6.

Concerning those things that increase love.

p.9.

Whether love may be cured by medicaments ?

p.10.

Concerning love-potions, or Philisers.

p.11.

The Contents.

Whether females may change their sex. p.12.

Which is most lustful a man or a beast? p.13.

Which of the two is most lustful, a man or a woman? p.15.

Which is most lustful a woman or a maid? p.17.

The signs and marks of lustfulness from a mans temperament, age, disposition of body, and his Countrey.

p.18,19,20,21.

The signs of lustfulness from the stature, colour, conformation of the parts, beauty, strength, and season of the year.

p.21,22,23.

The signs of lustfulness from diseases.

p.23,24,25.

Concerning Satyriasis. p.25.

Physiognomical signs of lust. p.26,

27,28,29,30.

Examples of such men and women that have been very lustful and lecherous.

The Contents.

- cherous. P.30,31,32,33,34.
At what age is a wife to be chosen, that
she may be fit for generation. P.35,
36.
Concerning a mans Genitals, and
of their apt conformation. P.37.
From whence proceeds the erection of
the yard? P.39.
Whether a too long or a too short Yard
be obnoxious to generation. P.40.
How to enlarge the pudenda (in case
it be neither long, nor thick enough)
to a due proportion. P.41.
How to shorten the yard being too long.
P.42.
Of venereal impotency. P.43.
Concerning some men that have had
wonderful great Genitals. P.44.
Some questions concerning the Puden-
da. P.45.
Concerning the excellency, vertue and
temper of the stones. P.46.
What may be the reason that though a
man

The Contents.

- man loveth a woman very well, yet after the injoyment of her his love grows cold.* p.48.
- Concerning castrating Men and Women.* p.50.
- A particular relation of such things as will increase seed and lust.* p.61.
- A brief description of a Womans Genitalls.* p.53.
- Concerning the Clytoris.* p.55.
- How to contract the Vulva being too large and wide.* ibid.
- What is that which is infringed at the first venereal act; as also some signs of Virginity.* p.57.
- Whether there be any Signs of corrupted virginity.* p.59.
- Concerning night-pollutions.* p.61.
- He that intends copulation, ought to be free from turbulent passions of the mind, and vain phantasmes.* p.62.
- Whether to copulate backwards after the*

The Contents.

- the manner of beasts is best.* p.64.
*Concerning pendulous venery, as also
many other fantastical venereal
postures.* p.65.
*Whether there are Pigmies, and how
they are generated?* p.66.
*Whether there were and are Giants,
and whence have they their origi-
nal?* p.67.
*Of the good and of the bad that comes
by venery.* p.68.

FINIS.



1841
1842
1843

1844
1845
1846

1847
1848
1849

1850
1851
1852

1853
1854
1855

1856
1857
1858

1859
1860
1861

1862
1863
1864

1865
1866
1867

6p

Michael Scores p 59